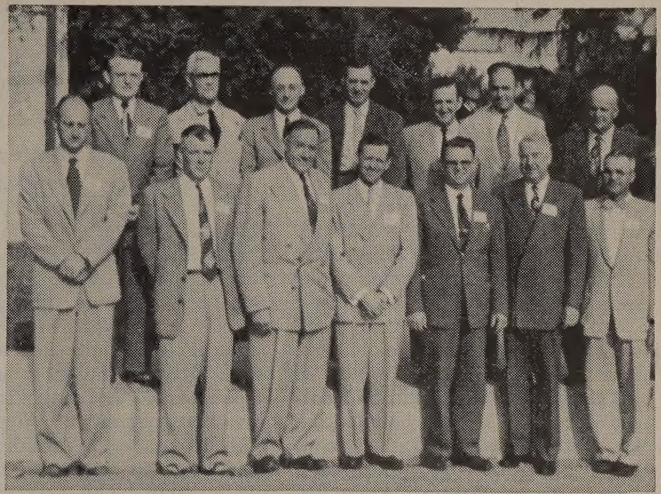


# The AMERICAN FRIEND

June 3, 1954



PACIFIC SCHOOL OF RELIGION  
BERKELEY, CALIF.

MWF



For identification, see page 170

Robert Poor

## Whittier Makes History



# Friends Abroad . . . .

## Jamaica Yearly Meeting

Jamaica Yearly Meeting of Friends was convened at Highgate, Jamaica, April 20, 21, 22. Martha Miller, who has served as Presiding Clerk for five years, continues with other duties and Zephaniah Cunningham was appointed Clerk. Other appointments included Logan Smith as Superintendent, C. Webb-Harris as Assistant Presiding Clerk; and Martha Miller as Treasurer.

A pleasing feature of the Yearly Meeting was the recording of Ruby Meredith as a Minister and the laying on the table of the concerns for the recording of Noel Palmer, a student coming out of Canewood College this year to be a minister for the Yearly Meeting (to be recorded a year later).

Many deep concerns were expressed. Canute Jones expressed the concern for the building of a training home for our ministers and workers, and he himself has been saving toward that goal. Richard Philp expressed the concern for a suitable building in Kingston in which activities of the Monthly Meeting could be carried on besides the Friends Centre and our educational work with a resident supervisor. Ruby Meredith, Charles Vincent, Allan Jacobs, Arthold Latham and Noel Palmer brought messages at our night gatherings on the theme, "Advancing With Christ Through Our Impact on Social Issues."

A new feature of the Yearly Meeting was the beginning of a Junior Yearly Meeting when the children had their own sessions under the leadership of Catherine Latham and afterwards one of their own number, Dorothea Abrikan, read their Minutes.

Mary White and Sada Stanley, retired veteran missionaries, were present at many sessions in spite of failing health.

Educational reports from Happy Grove School, Clermont School and Institution and the Lyndale Girls' Home,

Manchester College, Pennington Academy, besides the report of the Elementary Schools managed by Friends for the government all proved very stimulating challenges.

The Yearly Meeting received a cable from the Mission Board Meeting in America, which Logan Smith, our superintendent, was attending, and the greetings in epistle and by personal letters from many friends abroad reminded us that we were not alone in our endeavors.

Zephaniah Cunningham

\* \* \* \*

## Near East Yearly Meeting

On Saturday evening, April 10, Friends from Brummana, Beirut, and Ramallah met for a social evening in the home of Herbert and Gwen Dobbing, principal of the Brummana High School in Lebanon. The gracious hospitality and cordial welcome of Brummana Friends and the fellowship of about fifty Friends new and old made this evening very rewarding in spite of the downpour of rain outside.

In the cool early morning on Sunday there was an unprogrammed meeting for worship. The surroundings were quite conducive to worship. The school is situated on the hillside in the village of Brummana. On a clear day one can look westward to Beirut and the sea which is about 3,000 feet below. At night one can see the lights of the villages twinkling around the hillsides and of the sprawling city at the seashore.

In the worship service a quotation from Thomas a' Kempis turned our thoughts to the life of Jesus Christ and the assurance we have that as his followers we are called to live in holy joy—to live victorious over the evil and trials of this world.

Reports of the work of Ramallah and Brummana Monthly Meetings were given, and Howard Teaf, professor at Haverford College, now traveling for

A.F.S.C., reported on the work of Paul and Jean Johnson near Amman. They are making some progress with their agricultural project, though it is slow and difficult. They are gradually winning the confidence of the neighborhood. It takes time to show beyond a doubt that the project has no aim but that of service.

A concern regarding the plight of the refugees, especially in Jordan, was discussed. They are being given some food, clothing, and a kind of shelter, but their greatest need is for work that their moral and spiritual degeneration may be halted. The feeling of frustration and inadequacy to meet the problem was evident in the long and passionate discussion.

In the evening meeting for worship Delbert Reynolds spoke on friendship, taking for his text John 15: 1-15.

In the second meeting of the morning Howard Teaf spoke on "What Lies Beyond the Mountain." He said that the mountains are the values we accept and which keep us from seeing things as they really are. Most of our thoughts are just rearrangements of values. Prophets see something more and speak to the people in their language so that they understand. "Situations cry out for people who have interest in what is happening," he said. Someone recalled the quotation, "The citadels of evil will be overthrown by those who will be called fools for Christ's sake."

The business meeting Monday evening was concerned with the reports of the school and orphanage at Ras el Metn and of the schools at Ramallah and Brummana.

Mildred E. White  
Anna O. Langston

\* \* \* \*

## Conference of European Section of Friends at Stensund, Sweden, Easter 1954

Stensund is some 50 miles south of Stockholm. The Meetings were held in a Folk High School in the most beautiful of settings on the Baltic coast, where the sea is studded with islands. Repre-

(Continued on page 178)

THE AMERICAN FRIEND - Old Series, Vol. LXI, No. 11  
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS  
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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### SUBSCRIPTION RATES

Subscription Price ..... \$3.00 per Year  
Foreign, 75 cents extra. Single copies, 15 cents.  
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.  
Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.  
Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.  
ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897



# Editorials . . . . \*

## I Love Thy Templed Hills"

Errol Elliott recently traveled to California and back, partly by car, partly by train, to attend the Conference of Quaker Men held at Whittier and, by virtue of being a speaker, the Conference of the United Society of Friends Women also. These reflections come from that journey.

What is so unusual about one more trip across our great country, except that the variegated beauty of America makes every trip unusual? It is like reading again a passage of familiar scripture which astens its message more deeply each time, and opens new meaning to its living words. So a familiar view of the rolling countryside of Indiana, the long sweep of the black loam of Illinois farms, the winding roads among the rocky, timbered hills of Missouri and the vast expanse of Kansas prairies awaken new reactions and kindle one's affections for his native land.

There is no "greatest" beauty on earth. Every scene shines with its own peculiar splendor—the desert at sunset no less than a great snow-capped mountain etched against the dawn; the rolling, grey-green velvet of the sea, bursting into glistening foam, no less than the glitter of cosmic jewels in a clear night sky; the yucca plants blooming in profusion among desert sage, no less than the gold nuggets among the green leaves of California orange trees. All these belong to him who can see them.

Nearly always one aspect of profuse beauty stays with the traveler as he returns home. For this traveler on this occasion it was the great hills of Arizona and Utah where the erosion of wind and rain has removed that which was least resistant and has left great time-sculptured monuments resting on high hills. Magnificent rock formations rise like Grecian temples in cosmic proportions, flanked and bolstered by great columns and pillars, chiselled and still being chiselled by an eternal hand.

Impressive though the handiwork of God may be, it is a religious experience only in so far as the soul makes it to be. For the psalmist, viewing the lineaments of great hills, it was not enough to say that they were beautiful, something deep within him called out, "From everlasting to everlasting thou art God" or "Come let us worship."

The God of the universe has not planted all beauty in America alone; being universal in spirit he has spread his beneficence everywhere. Men of other climes, as patriotic as are we, believe their skies are as blue as ours. They are as capable of receiving spiritual impressions from their world as are we.

In the last analysis it is not the harmony of sight and sound alone that relates us to God. If so they who are blind and deaf could never know him. Helen

Keller witnesses to his presence, yet she knows neither sight nor sound. Finally it is the seeking, repenting, yielding heart of man that opens the way to God, and this experience is heightened as the seeker-finder meets with others who also respond.

## Whittier Becomes an Experience

That is the meaning of a conference such as the two which were held in Whittier, reported on the following pages. It is the fellowship of man with man more than man with the natural world that leads to or follows fellowship with God. The Creator is at work and he uses us singly, but even more, collectively, in his service. There can be no kingdom of Christ if men are wrapped in insulating garments that shut off the currents of fellowship. What creation! What joy when they meet as learners from one another and as disciples of Christ. Their very unlikeness becomes the spiritual stuff out of which creation comes.

We have probably not realized fully the importance of the work of women Friends through past years as the Women's Missionary Union and now as the United Society of Friends Women. These Friends are more effective in missions as they have become more effective in other departments of the church. Peace, temperance, Christian education, and relief work in more recent years have led them into a total Christian service that in no sense lessens their work abroad. It is strange but true that when we do the total work of a total gospel, the parts of our work are helped, each by the others. Yet it is not strange for God's love is total and his work is therefore total. Little by little, one step at a time, we are being guided into the grand scope of Christ's kingdom.

What women Friends have experienced together comes as a fresh experience of men Friends, who have in recent years organized themselves as Quaker Men. This was no sudden turn, no quick interest in organization for its own sake. It came first of all as a movement, chiefly among California men and later from other Yearly Meetings. It rose as a gathering tide until it became a Five Years Meeting organization, or better still, a cooperative function of the Five Years Meeting.

Its arms are open to men Friends of other Yearly Meetings. It was good to see Oregon and Kansas Yearly Meetings represented at Whittier. Just as the women's group reaches beyond the Five Years Meeting, so does that of the men Friends.

Greater than the templed hills are the templed spirits of men and women who, seeking and finding God, also find one another.

E.T.E.



# Whittier Makes History

By Errol T. Elliott

**H**ISTORY is not a record of events, but of ideas that *shape* events. The most creative points of history are those in which diverse currents meet, mingle, alter their contents, though ever so slightly, and flow again in their separate channels, only to meet again on other occasions.

It is something better than a play on words to say that history is "His Story," the deeper current of God's thoughts in the minds of men. If this is true, then the record of Christian thought and action becomes exceedingly important. The sincere efforts of the Christian Church can become exceedingly important. The efforts of men and women to understand the will of God and to work together in making God's will to be done on earth as it is in heaven is their chief business. That record is indeed a great one and people, under whatever name, are in earth's greatest work when they meet together

in worship, fellowship and service.

It is this larger background of the Christian Church within which Friends meet to think, pray and serve that gives significance to their efforts. We are not ends in ourselves, we are a part of the Church of Christ in the world and our chief work is to build the Church as a functioning, redeeming force.

Each time that we come together, it is like going through the locks of a canal (a familiar illustration by Rufus Jones) in which we are lifted to a higher level, where we can see farther and plan for larger service. The World Conference of Friends at Oxford in 1952 was perhaps the greatest lift which the Society of Friends has had for several years, but that is not enough. Our several bodies of Friends need to meet one another often, thinking, praying, planning—yielding ourselves more fully to Christ and his Kingdom.

Such were the recent conferences of

men and women Friends of the Five Years Meeting and others at Whittier May 8-12. Not only were Five Years Meeting Friends present, but also Oregon and Kansas Friends, and quite as deeply concerned and contributing. There were more than five hundred women and more than two hundred men registered and participating with twelve Yearly Meetings and Hawaii represented.

The story of the Men's Conference at East Whittier will appear more fully on the Quaker Men's page of this journal later, but it should be noted that this was their first national conference and that significant steps forward were taken. As the United Society of Friends Women has worked especially in foreign fields, the Quaker Men are planning a vigorous service in home cultivation and church extension in America.

This will take form, according to their action at the final session, in creating a revolving fund for opening new fields, erecting new Meetinghouses on new frontiers and eventually employing a full time secretary to foster this service. They are concerned also



Robert Poor

Officers, past and present, of the United Society of Friends Women: First row, left to right, Hester Parsons of Marshalltown, Iowa, Recording Sec.; Myrtle Marshall of Altadena, Calif., 2nd Vice Pres.; Ruth Castle of Ridgefarm, Ill., 1st Vice Pres.; Freda M. Hadley of Freeport, Maine, President; Ellen Robinson of Wilmington, Ohio, retiring President; Lela Mills of Indianapolis, Ind., Sec. of Christian Service; Nelle V. Little of Richmond, Ind., Ass't Treas. Back row, left to right: Marie Hadley of Kokomo, Ind., Treas.; Winifred Peery of Thorntown, Ind., Sec. of Literature; Grace McHargue of Central City, Neb., Sec. of Stewardship; Jeanette Hadley of Washington, D.C., Sec. of Peace and Christian Social Relations; Pauline Casado of Wichita, Kans., Program Editor; Annice Carter of Russiaville, Ind., Editor of Friends Missionary Advocate; Mary Shugart of Bell, California, Sec. of Youth; Henrietta Carey of Brooklyn, N. Y., retiring 1st Vice Pres.; Lillian Chant of Bloomingdale, Ind., retiring 2nd Vice Pres.; Faye Farr of Oskaloosa, Iowa, retiring Sec. of Stewardship; Esther Nelson of Whittier, Calif., retiring recording Sec. Not present for picture: Mabel Young of Kokomo, Ind., continuing Advocate subscription manager and Mary Kelly Farquhar of Wilmington, Ohio, retiring Sec. of Missionary Education.





Robert Poor

A part of more than 200 men at the opening banquet of the Quaker Men of the Five Years Meeting in their first national gathering at Whittier, California.

or the great non-resident list of Friends scattered in new communities across America, and envision these Friends as the nuclei of new Friends meetings.

In cooperation with the Five Years Meeting and with other Friends, the Quaker Men are on the march. Their work of completing the new Central Office Building at Richmond in a "Finish and Furnish" campaign this fall ends one important service as they take hold of the new extension and evangelistic program.

The United Society of Friends Women picks up new energy and interest as they undertake the following special projects for the year ahead: (1) furnish their room (28 by 26 feet) in the new Central Office Building, (2) give special help to the Medical Department of our Africa Mission, (3) support the Kimball family as they go from New York Yearly Meeting to the Africa field, (4) help the American Friends Service Committee in building a demonstration dairy at Rasulia, India, (5) and receive a united thank offering through the year for a boys' dormitory at the Swift-Purscell Home in Jamaica.

The women also revealed their deep interest in the work of the church at large by having Mrs. James D. Wyker, President of United Church Women, as a speaker. Her address was deeply moving, spiritual and enlisting.

They will give a full report of their meetings and plans partly through these pages and through *The Missionary Advocate*, their official journal (subscribe for it at \$2.00).

On these pages are depicted many of the persons contributing to these two conferences at Whittier, including the retiring and the incoming officials of the U. S. F. W.

The tide is in, there is unquestionably a new spirit, a new expectation, and hence a new level of life for us. In this faith we take heart and move on.

## THE UNITED SOCIETY OF FRIENDS WOMEN RESOLVES . . .

*The following resolutions were made during the 24th General Conference of the United Society of Friends Women, held May 8-12 in Whittier, California. Members of the Resolutions Committee were Norman Yocum, Freda Hadley and Eva Newlin.*

**Individual and Family Life:** Realizing that our response to The Upward Call is limited only by our spiritual stature, we resolve to seek a greater emphasis on Spiritual Growth in individual and family life. To this end we urge that our meetings and churches, teachers and ministers, Friends' schools and colleges accept their full responsibility for the development of the spiritual life of those entrusted to their care.

**Missions:** Recognizing that the heart of our work is the carrying out of the commission of the Master to "go into

all the world and preach the Gospel to every creature" we urge a deepened concern and an increased diligence in carrying out that commission.

**Concern for Children:** We resolve to support in every way possible UNICEF, UNESCO, and the specialized agencies of the United Nations which are the instruments we can use to demonstrate Christian love for all mankind. We urgently petition our Congress to provide for our full share of contribution to UNICEF (The United Nations Children's Fund) without limitation. Good health and good food should be assured the children of the world.

**Christian Citizenship:** We believe that good Christians are good citizens, and good citizens are active citizens. We resolve to deepen our concerns for our community and nation, and accept our responsibility as neighbor and citizen. We resolve to develop opinions based on sound knowledge, always to

(Continued on page 172)



Robert Poor

Early arrivals at the Quaker Men Conference at East Whittier Friends Meetinghouse gather beneath the sign.



# Billy Graham in England

By George H. Gorman

*Our London correspondent, George Gorman, in this letter reflects upon the phenomenal crusade of Billy Graham in England, and tries to give English Friends' reaction to this American evangelist.*

**B**ILLY GRAHAM has made English Friends think. Since the opening of the Greater London Crusade in March people have flocked night after night to hear him, filling to capacity the Arena at Harringay which holds 11,000. The total attendance figure to the end of April has been calculated at 819,430.

What brings the people? Mr. Graham asked this himself at the meeting I attended. His answer was confident. They came because the Spirit of God is drawing them, not to hear a man but to find a Saviour. As I looked out over the crowded hall, I saw all ages represented, with a good proportion of young people and about equally divided between the sexes. Some had come in substantial parties from places as far away from London as the midlands. A large contingent was present from Wales.

A forest of hands was lifted to indicate those attending for the first time. It was clear that of the remainder, many had been to Harringay again and again. Probably most of these were already members of a Church. Quite a number of Christians, Friends among them, have been prompted to go out of curiosity, but perhaps also with a wistful hope that in the leadership of this mission they might discover the key to a revival of religion in our land. Apart from the Christians in the audience, large numbers of people who have either lost touch with the Churches, or have never been inside one, are to be found each night at Harringay. Again Mr. Graham was certain. "You have come long distances on this cold, wet night," he said, "because of a hunger and a desire in your hearts for security, for which you have been searching all your lives."

Interest had undoubtedly been raised by the extensive publicity drive that has heralded the Crusade. For months past advertisements have carried Billy Graham's picture and urged all to go to hear him. Apart from this Mr. Graham has had strong support from a group of evangelical clergy of all denominations at whose request he came

to England. Their congregations in responding to suggestions that they should support the Crusade by their attendance, especially in its early days, have proved again the adage that "nothing succeeds like success." Whilst this is true, and people have undoubtedly been attracted to Harringay because of a feeling that every one else seemed to be going, it would be unfair to suggest that this is the whole story. Those who have given it their support sincerely believe that its achievements are due to a great volume of prayer that has been offered. Prayer moreover that has arisen from a keen desire to bring men to Christ and to the Christian way of life.

With such a motive and such actions Friends here have nothing but the warmest sympathy—yet many have serious hesitations regarding the Crusade. The stop in Friends' minds arises perhaps at the very point which attracts many to hear Billy Graham—his confidence. Confidence is an admirable quality provided that it is not based on an over-simplification in the interpretation of facts. To many Friends, the great weakness in Mr. Graham's presentation of the Gospel of Jesus is to be found in his failure to face its application to the problems, both personal and national, that perplex us. On the one hand, for example, he claims that Jesus has the answer to all our problems, but he stops short at that point, and does not attempt to show the Christian way of dealing, on the national level, with the question of war, and on the personal level, to give but one instance, with the abolition of personal loneliness and fear.

To me it seemed that Mr. Graham presents the Christian life as a path of bliss without any difficulties, whereas surely Christian joy arises, as with Christ, and in company with fellow disciples, we find the power to overcome difficulties.

The second main hesitation that Friends here have is in the sense, that is hard to overcome, that a deliberate effort is being made to work up an emotional atmosphere rather than relying on an appeal to the reason of those present. The whole service builds up an atmosphere which reaches its full power in the dramatic arrival of Mr. Graham on the rostrum, and its climax when those who wish to accept Christ as their Saviour are asked to

leave their places and to stand quietly before the platform in an act of dedication. One cannot avoid the feeling that many take this action, not chiefly because of the attractive quality of the love of God in Christ, but for dread of what may happen to them if they don't. For in the services, by implication and setting rather than what is actually said, a disproportionate appeal is made to the emotions, especially to those of fear and the desire for the personal achievement of heaven. It is interesting to note that more than nineteen thousand people have made decision for the Christian life during the Graham Crusade.

Despite these criticisms, and not all Friends here share them, members of the Society are conscious that a large number of people, formerly untouched by the churches, are hearing the Gospel. It seems clear from the reactions of most Friends who have attended the meetings, that Billy Graham's methods are not those with which Quakers can be closely identified. We are, nevertheless challenged by the fact that he has been able to reach so many people, and ask what we have to offer in their place. For we, to quote William Penn's words about George Fox, desire to "bottom (people) under the principle and principal, Christ Jesus the Light of the World. . . ."

## OUR COVER PICTURES

In the upper left, Ellen P. Robinson, retiring President of the United Society of Friends Women, welcomes Mrs. James D. Wyker (center), President of United Church Women, who gave a stirring address to a united meeting of the men and women. L. Glenn Switzer, president of Quaker Men, represented Quaker Men in responsibility for the united meetings.

\* \* \* \*

To the upper right are the officers and representatives of their respective Yearly Meeting Quaker Men groups who reported to the Conference their several activities. Front row (left to right), William Cammack, California; David Cooper, Nebraska; L. Glenn Switzer, California (President of Quaker Men); Merritt Murphy, Western (Secretary); David Pruitt, Oregon; R. Ernest Lamb, "everywhere" (field secretary for Quaker Men and for the new Central Office Building); Clayton Fields, Western. Back row (left to right), Robert Zimmerman, Indiana; Dr. E. R. Ritchie of New York and California; Gullford Street, Iowa; Wilbur Brandenburg, Iowa; Miguel Casado, Kansas; Ezra Pate, North Carolina, and Joseph Weatherald, Baltimore. Neither of the two men from Wilmington Yearly Meeting in attendance was present for the picture.

\* \* \* \*

Below, the 24th general conference of the United Society of Friends Women assembled in the worship room of Whittier Friends Meetinghouse.



# Correspondence

## Quarterly Meeting in Alaska

To the Editor:

I have been visiting the nine mission stations in Alaska which are supported by California Yearly Meeting. The work has been established here for something over 56 years. The missions are above the Arctic Circle with Kotzebue as our headquarters and Iovarkik as our Bible Training School center.

They hold two Quarterly Meeting sessions each year coming from the various villages in the winter time by dog team and in the summer by boat. It was 30 below zero when I arrived and I wondered if anyone would attend the Quarterly Meeting as many of them had to drive by dog sleds over one hundred miles. There were 181 present from other villages; there were 7 dog teams, 743 Eskimo dogs; and over 500 people attended the evening sessions. It is a real job just to provide fish to feed 743 dogs and such a multitude of people, but they store the frozen fish and seal in a large shed for this annual occasion.

It was my privilege to preach twice daily. While many of our younger Eskimos speak reasonably good English, it is hard for the older people to understand, so I used an interpreter. The Eskimo people have good voices and love to sing. One night we had 24 special musical numbers and as one might suppose, the service did not conclude until 12:45 a.m., but they were ready for the next service at 9:00 a.m.

We have at present a responsibility for the spiritual training of over 2,000 of these native Eskimos. We have two white missionary couples and the rest of our churches are supplied by native pastors who are doing good work. Their business sessions are conducted just as ours are, except for the fact that they are more punctual in attending each session! We have recently purchased another four-passenger plane for the mission which enables our missionaries to visit each village more often and with considerable saving of time. The temperature up here ranges from 30 to 65 degrees below zero this time of the year.

Donald B. Spittler  
Kotzebue, Alaska  
Whittier, California)

\* \* \* \*

## Friends Write to Nixon

The following letter, signed by the Clerk of Oberlin Meeting, Oberlin, Ohio, was delivered to Richard Nixon

in Washington by Imre Domonkos of the Meeting.

Dear Richard Nixon:

We are writing to you as our Vice President and a professed Friend. We have followed your career in public office with interest and concern. The problem of integrating religious conviction with political action is one which confronts all of us.

As private citizens and members of the Society of Friends, we realize how easy it is for us to focus our attention on personal religious perfection, while ignoring our responsibility to a democratic government. When we are withdrawn from a political situation, the moral imperatives seem misleadingly clear.

On the other hand, the public official tends to become overly restricted in his political dimension. It is difficult for him to retain an awareness of the religious implications of his decisions and commitments.

We trust you would agree that religious convictions must be applicable to all phases of life if they are to have ultimate value. The belief in something of God in every man, which implies non-violence in action and expression, must hold under the stress of expediency and political pressure, as well as in personal relationships, if it is to stand.

We hope that you, as a Quaker in high office, will take greater leadership in asserting the validity of such basic principles through your attitude and decisions.

Helen W. Steere

\* \* \* \*

## The Question of Freedom

To the Editor:

I protest one point in your otherwise excellent editorial in *The American Friend* for March 25. I refer to the sentences: "No one could rightly admit the free release of immoral and anti-social ideas. There is a point where restraints are necessary."

It seems to me that this point is wrong because it is the opposite of the rest of your editorial, and because it destroys the effectiveness of the editorial as a whole.

It is the opposite, for example, of your key statement: "There is no real freedom in a nation if men are not free to hold and to propagate erroneous ideas—erroneous from the point of view of the state or of the majority of citizens. To say that preachers of error must be silenced raises at once the question, who is to decide what is true or untrue?"

Who is to decide what is immoral or anti-social?

It destroys the effectiveness of the



Onni Rauha

Leonard Wines, who with his family is returning to the United States from Kenya this summer, is shown here in a self-explanatory pose. Onni Rauha, a fellow-member of the Friends Africa Mission, took the picture.

editorial because those who work against freedom—either actively, or passively through apathy—will take it as support for their positions. They will think, in effect, "I heartily agree with this fine editorial. But note that it says that the free release of immoral and anti-social ideas cannot rightly be permitted; and it is immoral and anti-social ideas that we seek to restrain—or favor restraining.

The beliefs of the Society of Friends—when they have not conformed to the world—have seemed to the world to be immoral and anti-social. Friends, in turn, have sometimes said that prevailing opinion was immoral and anti-social.

H. Stanton Bailly  
Spiceland, Indiana

## In Reply

The editor does not believe that the question of freedom is one of libertinism, nor that it is always easy to answer the question of rights of speech and press.

There is a vast difference between the suppression of erroneous ideas, such as may characterize political and economic opinions, and the prohibiting of, let us say, salacious literature. Hardly would a right-thinking person accept the right of irresponsible persons to advocate openly and to plan terrorism and murder. Such influences are conceded by general public opinion and by all fair-minded people to fall into the class of the immoral and anti-social. By no stretch of imagination can they be said to



represent freedom either in practice or effects.

The problem of meeting erroneous ideas, in which all of us share, is a vastly different problem.

The Editor

\* \* \* \*

### "The Quaker That Ought To Be"

To the Editor:

For a long time I have been concerned about the over-emphasis placed by Quaker writers on the need for unity as such. In your editorial, "The Quaker That Ought To Be," you put in clear words, happily for me, that Quakers can be unified by returning to the standards of Jesus. Quakers are free men. Why not let them remain free to believe as individuals from their own experiences? I cannot foresee unity in personal beliefs acquired from different experiences.

Howard J. Bourne  
Portland, Ind.

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### Cover Picture

To the Editor:

I have enjoyed Leonard Hall's pictures in *The American Friend*, and particularly the cover picture on the April 22 issue. It is eloquent of the plastic potential in the children, the rugged course father and mother are running, and the tie that binds them together. . . . This picture speaks to me of the core of the values Five Years Meeting Friends cherish and actually do conserve rather well. It is a good window for the front cover of *The American Friend*.

W. Bruce Hadley

2113 Carroll Ave.  
St. Paul 4, Minn.

\* \* \* \*

### Petersburg Friends Write

To the Editor:

We, the members of the Religious Society of Friends of St. Petersburg, Florida, urge that the United States efforts for world disarmament be intensified. We commend the President for his proposal of an international pool of atomic energy for peaceful purposes and hope that such plans will go forward speedily.

A hungry and frightened world longs for the outlawry of the atomic and hydrogen bomb, and for the transfer of the energy and precious resources and manpower now used in a suicidal arms race, to the aiding of those people now underprivileged.

We are asking the President to appoint a highly qualified, full time representative to the United Nations Disarmament Commission, and to leave no stones unturned on the part of the

United States for continuous and energetic action toward disarmament through the United Nations, and the settlement of disputes around the conference table.

We invite and call upon all churches and religious leaders to join in striving to bring about universal disarmament speedily.

Caroline N. Jacob  
Louis O. Krah

### EVANGELICAL CONFERENCE

The third Evangelical Friends Conference will be held at William Penn College in Oskaloosa, Iowa, June 30—July 4, with the opening service on the evening of June 30. This conference is an outgrowth of two previous ones held at Colorado Springs in 1947 and at Wichita in 1950. The emphasis for the conference will be on effective means for revival.

Among the speakers for devotional meetings and evangelistic services will be: Lloyd Hinshaw, pastor, Denver, Colorado; Oscar Brown, pastor, Greenleaf, Idaho; Merle A. Roe, Superintendent of Kansas Yearly Meeting; Walter R. Williams, Superintendent of Ohio Yearly Meeting; and Orval Cox, Superintendent of Iowa Yearly Meeting. Topics have been planned as follows: Visitation Evangelism, Jack L. Willcuts; New Testament Evangelism, Charles S. Ball; Prayer and Evangelism, Gerald W. Dillon; The Holy Spirit and Evangelism, Ora D. Lovell; Stewardship, Joseph Mosher; Radio Evangelism, Milo Ross. Howard Moore will be the speaker at a special youth service on Saturday evening.

Chairman of the Continuation Committee of the Conference is Lowell E. Roberts, 626 South Fern, Wichita 13, Kansas. For reservations write to Charles S. Ball, President, William Penn College, Oskaloosa, Iowa.

### THE UNITED SOCIETY OF FRIENDS WOMEN RESOLVES . . .

(Continued from page 169)

cast our vote in all elections, and to participate in community activities.

**War and Disarmament:** Reaffirming the historic testimony of Friends, we in this 24th General Conference of United Society of Friends Women denounce all war. We urge that our nation seek diligently through the United Nations the accomplishment of universal world disarmament and the conversion of all weapons of war to peaceful purposes for the constructive benefit of all mankind.

### NO MAN CAN SERVE TWO MASTERS

A newspaper advertisement under the above caption appeared in *The New York Times* on Good Friday April 16, and in other newspapers across the country on that day or shortly after. It was sponsored by the American Friends Service Committee, the Mennonite Service Commission and the Brethren Service Commission. Its text read:

"Today our thoughts go back 2000 years to Calvary, but for mankind in 1954, the cross of Christ stands in the shadow of the cross of hydrogen.

"Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

"Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer.

"Not by might, nor by power, but by my spirit, saith the Lord."

### PROMOTION MATERIAL

The Department of Promotion of the Five Years Meeting endeavors to reach every Meeting with its promotional materials. We depend upon the mailing lists of pastors for the sending of the posters each quarter. If your Meeting does not receive a poster by June 10, please send a card to R. Ernest Lamb, 101 S. 8th St., indicating the name of your Meeting with the name and address of the pastor or other person to whom such material may be sent.

Promotional bulletins are also available at one dollar per hundred. They have a smaller reproduction of the poster, together with helpful information about the united services of the Five Years Meeting. Inserts carrying the same information are also available, without cost, to any Meeting that sends a request to the office.

JUNE 17—EDUCATION ISSUE

THE AMERICAN FRIEND



## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

*The God in You*, by Kermit Eby; University of Chicago Press; 162 pages; \$2.50.

As a recent guest of Minneapolis Friends Meeting, Kermit Eby reviewed many of the incidents related in this book. Local Friends greatly appreciated his messages and leadership. I was very much impressed with the way he reviews his own life experiences through much of the book, and then relates these experiences to living and vital social issues of our day. The following illustrates my point:

"The communion followed the foot-washing. As we passed the bread, we said to our neighbor, 'My dear brother, the bread which we break is in memory of the broken body of Christ.' After each had his portion, we ate together in deep silence. Next the wine was passed with the words, 'My dear brother, the cup of the New Testament is in memory of the shed blood of Christ.' Reverently we sipped the wine, pictured the Christ on the cross, determined in our hearts to love as he had loved. We were no longer merely ourselves; each was a part

of the other, and all were one."

After writing of this most meaningful experience he then comments on its significance to our present day world:

"To continue functioning as a democracy, we and our children must learn how democracy and brotherhood work. We must learn to ring doorbells, crank mimeographs, study names and faces, sit with the neighbor's children while he goes to a movie, and sweep the clubhouse and the union hall. We will have to rewrite our school textbooks so that they make the responsibility of each of us clear, so that they teach us not to wait for adulthood to begin practicing democracy. And we must learn that there is nothing unseemly or unmanly in welcoming the handclasp or in washing the feet of our neighbors."

Kermit Eby is a realist, and has written in a very simple fashion how spiritual truths must be applied to life relationships. There are great risks involved, for "the path to truth and love is not an easy one, as anyone who has been upon that road can tell you."

This book is especially recommended for all Friends who are interested in knowing more about the historic background and practices of the Church of the Brethren. The author is a member and ordained preacher in that historic peace church.

He is at present a professor at the University of Chicago.

In his foreword, Reinhold Niebuhr makes this comment: "This is a book that all can read for its biographical interest, its message of faith, and its call to work for the improvement of community and society."

Richard P. Newby

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*Alfred Worth Whitehead Speaks* is the 35th and final title in the *Speaks* series of biographical booklets edited by Leonard Kenworthy. This project was started ten years ago as a hobby while he was in Civilian Public Service and has grown to a full-fledged writing project in recent years. Copies of this new title and others on Bunche, Schweitzer, Gandhi and other prominent persons as well as many on Quakers are available at 5c each, with lower prices on quantities.

## POETRY CONTRIBUTORS

Sheila Stinson, 9585 Humphrey Rd., Cincinnati 36, Ohio.

Avery D. Weage, Box 197, Diller, Nebraska.

William Sumner Hughes, Newburyport, Mass.

Lucia Trent, Box 2032, San Antonio 6, Texas.

## ETCHING

Palmetto fronds torn by the wind,  
Sands dreary, dull and wet,  
A sea that laps in sullen mood,  
Still with an angry threat.

Pail and shovel of battered tin  
Speak mutely of a child  
Who played upon this beach one day  
When skies were blue and mild.

The angry wheeling of the gulls,  
Clouds lowering and gray,  
Prophesy storms' return before  
The ending of the day.  
The beach is desolate and lone . . .  
I turn my steps away.

SHEILA STINSON

## LAKE AND LOVE

Wandering among the hills, this mountain-creek  
Babbles of lovers in a moss-cool glade,  
While all these crags and every jagged peak  
Lift some aspiring promise on each blade:  
So love flows on and soon will find the sea,  
As brooks descending from bright snow-girt reaches  
Pour their soft songs into immensity  
Of salt-spray pounding on a thousand beaches.  
But deep and still, a land-locked mountain pool,  
Is love which changes not but, crystal-pure,  
Lifts her high chalice full of sparkling, cool  
Snow-water toward the sun, serene, secure.  
Some loves, I know, which cannot be expressed,  
Are mountain lakes eternally at rest.

AVERY D. WEAGE

## WITHOUT ME YE CAN DO NOTHING

Jesus, Thou art my guiding star,  
For in Thy light alone I see,  
And lovelier than the morning are  
The sunbeams of Thy love to me;  
For Thou hast burst the prison door,  
And loosed my spirit from its chain,  
And set me 'neath the skies once more  
A free man on a boundless plain.

Thou art the source of every day,  
Thou art the bloom of every flower,  
Thou art the light of every ray,  
Thou art the life of every hour;  
Without Thee joy has lost her charm,  
And with Thee grief must lose her sting;  
Where Thou art, danger cannot harm:  
The wilderness itself may sing.

All that is pure, and good, and fair,  
Is but a streamlet drawn from Thee;  
All that is lovely everywhere  
Is but Thyself revealed to me;  
The fervor of all hearts that live,  
The brightness of all souls that shine,  
Give back the light that Thou didst give,  
And tell Thee that their light is Thine.

WILLIAM SUMNER HUGHES

## FUNCTION

It is the artist who has made us see  
Loveliness in golden-petaled tree.  
It takes the poet's insight to disclose  
Our unity with every thing that grows.

LUCIA TRENT



# Alcoholics, Africa, Refugees

Edited by Wm. Merton Scott

"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). How vague and abstract we have been in obeying this elemental principle of Christian living! Nowhere has this been more true than in our attitude toward alcoholics. The moral guilt of these sufferers from a self-inflicted illness we have been quick to proclaim. We have expressed our horror and indignation at the results of his sin falling upon himself, his family and community. Thinly disguised as righteousness has been our contempt for his weakness. We have urged him simply not to drink, forgetting that we were not delivered from our sins of pride, gossip or selfish indulgence by a simple act of will. The Christian answer of "bearing one another's burdens" we have not tried often enough in the past.

## *Something New*

To the meeting of the Board on Peace and Social Concerns was brought a report of a thrilling beginning in changing all of this. One of the denominational temperance secretaries outlined a project *now in operation* for rehabilitating alcoholics. Because of the intimate and personal nature of the problem it is not possible to name names and places in this public report. In bare outline, it is as follows. An alcoholic from a hospital is placed voluntarily in a community as the responsibility of a local church. The church must provide employment, housing, cooperation with other agencies in the community and must be willing to take the time and effort necessary for being trained to meet the problems.

## *Christian Fellowship Basic*

Special training of local leaders and the church is however not more important than the healing, creative fellowship which must surround the person needing the help. This is the ingredient missing from attempts to help alcoholics on the personal counseling basis alone.

## *Purposes of Projects*

The reasons for the projects were:

- (1) To assist in the rehabilitation of alcoholics
- (2) Through this to educate the church on alcohol, its effects on the body and

- (3) To test this as possible education for prevention.

The first observations of the projects in operation indicate that the objectives are being met though it is too early to be sure of this on the first objective. The second and third seem to have exceeded expectations.

A technically trained person continues to supervise and advise in the work of the churches by regular visits.

## *We Want to Help*

The Board on Peace and Social Concerns enthusiastically approved such a pilot project be attempted among Friends. This is now being explored with a monthly meeting and it is hoped to begin training of local leadership soon.

Would your meeting be interested in undertaking such a project? The demands such as the project would make upon the unity and quality of spirit of your meeting would be revealing. It is time we lived to love and to serve those in need. Write to Merton Scott, Board on Peace and Social Concerns, 101 South Eighth Street, Richmond, Indiana, if you share this concern.

\* \* \* \* \*

## *Project in Africa*

One of the possibilities confronting Friends in their program of missions in Africa is the necessity for all white, American missionaries to leave the field. This happened to us in Mexico in years gone by. It has happened more recently to other churches in China. Even as a possibility, this makes urgent the training of leadership and the building of an organization in the Africa Yearly Meeting which can continue to teach many of the basic spiritual values whether we are there or not. Here we refer specifically to emphases in the area of peace and social concerns.

With the above thoughts in mind, the Board on Peace and Social Concerns is in the process of consulting with the Mission Board, Africa Yearly Meeting, and Friends Africa Mission as to the possibility of a project of the following type.

We would recruit, train and send to Africa for at least two years a young man who would (1) help the Africa Yearly Meeting set up organized peace and social concerns committees and assist these in developing

a program of education through these committees appropriate to the circumstances. (2) He would help in the preparation of educational materials for the committee to use. (3) As a part of the educational program he might help develop local work camps in which young African Friends might share. This individual would be on a maintenance basis similar to those who volunteer for AFSC service projects.

After hearty approval by the Board on Peace and Social Concerns the project was given further consideration by the Mission Board. Limitation of time and the necessity for additional information meant that a final decision could not be reached. The Executive Committee of the Mission Board was instructed to cooperate with the Board on Peace and Social Concerns in further exploration of the feasibility and desirability of this project.

\* \* \* \* \*

## *A New Life If We Help*

This is to remind Friends of the opportunity which is again provided for our sharing in the resettlement of refugees in this country. A law passed during the past year by Congress authorized the entry of more than 200,000 refugees and orphans.

Under the Refugee Relief Act of 1953 it is provided that a qualified refugee or refugee family may immigrate to the United States provided that an *American citizen* assures the government of suitable employment, housing, and against the immigrant becoming a public charge. The assurer, who must be an American citizen, must fill in and sign six copies of Assurance Form DSR No. 8. This assurance form may properly be signed by one assurer though others may furnish the employment and housing. Under the plan you as the assurer will know the exact identity and qualifications of the refugee (family) you sponsor before the assurance form finally is sent to the government for processing overseas. The assurance promises that a U. S. citizen will assure suitable employment and arrange housing in advance. The assurer states his understanding that the assurance he has given is his personal obligation. More information may be had by writing to us or to the American Friends Service Committee.

There are a number of single farm workers available for sponsoring. A list of names and information can be obtained immediately.

Here again Christians have the opportunity of demonstrating the love which was first in Christ.



# The Sunday School Lesson

Prepared by Russell E. Rees

For June 27

## Judgment Comes to Israel

2 Kings 17:5-14, 18

The last half of the eighth century B.C. saw the rapid decline of the Northern Kingdom. Tiglath-Pileser III had already threatened the kingdom and had exacted tribute from them. Internal troubles matched the external threats, and no king was able to retain the throne for long. Zechariah was on the throne six months, Shallum barely a month. Menahem with great ruthlessness ruled six years, Pekahiah a year, Pekah four years, and Hoshea, who came to the throne in 730, was the last king of the Northern Kingdom.

Hoshea, taking advantage of the death of the King of Assyria, made an alliance with Egypt and refused to pay his tribute to Assyria. In retaliation Shalmaneser laid siege to Samaria, and only after three years was able to take the city. Sometime about the time of the fall of Samaria, Shalmaneser died and Sargon became king of Assyria. His policy was to take away the important leaders of the defeated nations and resettle them in other parts of the kingdom. This he did with the Northern Kingdom. His Annals state . . . "27,290 inhabitants I carried away." These captives were taken to three widely separated locations so that they would be unable to communicate and cause trouble.

The fall of Samaria was in 722 B.C. and marks the end of the Northern Kingdom, and also of the ten tribes which had made up the kingdom. Much speculation has been made as to the fate of these tribes, but it appears most likely that they were soon lost by intermarriage with the people among whom they lived. Attempts have been made to trace them to some modern people, but the results have never been satisfactory.

There are two interests which we, as students of religion, have in this question. First from the standpoint of the writings of two prophets, Amos and Hosea, it is significant to note how well the events follow the predictions. Out of a sense of justice, Amos insisted that the evils of the nation would be its destruction. He cried out against the evil practices, often borrowed from the Canaanites, and foretold the destruction of the nation. This we see coming to pass in today's lesson.

The second concern which we have is to see how immorality undermines

national life. Although the prophets were united in pointing out the evils which were being practiced by the people, in this lesson it is apostasy which is indicated as the real cause of national downfall. The indictments against Israel were that they built High Places, set up pillars and asherim, burned incense and served idols.

This fits in with the whole idea upon which the Old Testament is constructed, namely that when Israel was true to Jehovah, the nation was prosperous, and when she was unfaithful and turned to worship of other Gods, the nation fell into decline.

As a broad principle the truth here illustrated is that righteousness exalteth a nation, but sin is a reproach to any people. The prophets were agreed in this that sins and infidelity to Jehovah always led the nation down the slippery path to ruin. "The ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein."

### Questions:

1. "We pay dearly for our neglect of God and his righteousness." In what ways has this been proven to be true?

2. Discuss the idea that prosperity is a sign of God's favor. Does punishment always follow evil doing?

## For July 4

### Jesus, Our Example and Lord

Luke 2:40-52

Today we begin a new series of lessons based on the principle that growth in Christian character is normal, and that God has provided the means by which such growth can occur. We will be looking at some of the aids to spiritual growth, remembering all the time that although man waters and cultivates, God gives the increase.

One is never far wrong in beginning with Jesus. The details about the life of Jesus are in fact very meager. From his birth to his public ministry, we are given one passing glance at him. This glimpse is very important, but for the day to day life that he must have lived we must use other sources of knowledge about Palestine in his day, and our own imagination as to what might have happened to him.

"And the child grew. . . ." Is that remarkable? Anyone who knows a child must say, no, not remarkable, but natural. Of all the miracles this world produces none is more amazing than the unfolding of life in a child. From

day to day, almost hour to hour, new abilities are developed, new capacities discovered. "A boy is a man in a cocoon, his life is big with many possibilities." Sometimes the machinery slips a cog, and for some unknown reason the child does not grow. Either his body or his mind stops in the magical process of growth and the world stands still. But normally and naturally the child grows, just as Jesus did, just as millions of other boys and girls have done.

It is often pointed out that Jesus grew, not just physically, but in all the ways a child should grow, mentally, physically, socially and spiritually. There are some aspects of growth which are more easily encouraged than others. We have become masters of the art of encouraging physical growth. The proper vitamins, protective foods, cleanliness, restful sleep, etc. are common knowledge and when we give our best knowledge to it we surely raise a generation of fine physical specimens. We are not far behind in knowing how to lead the mind into fuller development through new methods of education. Socially we lag behind, for better human relations becomes one of our retarded areas. It is an open question whether we are doing better with the spiritual potentialities of children.

A Casualty Company says, "Good truck drivers start in the play pen. The accident free driver had a happy childhood, developed into a well-adjusted adult, married happily and was considerate of others, even-tempered and quick to adjust to new situations." This is another way of stressing the importance of childhood experiences and the whole business of growing up.

This quarter then we will be talking about the means of grace, or the way by which spiritual maturity is attained. Spiritual life is indeed a gift of God, but spiritual maturity is an achievement, the result of God's grace and man's self-discipline. Rufus Jones told of the little girl who fell out of bed because she went to sleep too near where she got in. A similar danger faces Christians who go to sleep too near where they entered the Christian life.

### Questions:

1. Do you think we pay too much attention to the physical development of our children? Or do we pay too little attention to the spiritual development?

2. Does your Meeting put its emphasis, in Christian education, on the children's work, or the adult work? How could you evaluate the program to see whether or not you have a well-balanced program, with at least an adequate emphasis upon the children?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



# Friendly Life—Far and Near

Eleanor W. Taber has been serving as temporary Executive Secretary of the New York Friends Center. Francis Hart Burke, hostess of the Center for more than twelve years, died on February 19.

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Thomas S. Brown, former professor of religion at Earlham College and at present a teacher at Westtown School, Pa., will return to the Earlham campus as Baccalaureate speaker on June 6. Dr. Clarence H. Faust of Pasadena, California, will be Commencement speaker on the following day.

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Robert Cuba Jones has been appointed technical consultant to the Mexican Social Security Institute in order to help extend services to meet problems and needs of the rural population of Mexico. He and Inge Jones are living in Mexico City, and she is working at Quaker House there.

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Dr. J. Walter Malone, president of James Millikin University, gave the Commencement speech at Friends University. Dr. Malone was born of Quaker parentage in Cleveland, Ohio. Baccalaureate speaker was Wayne Conant, pastor of the Friends Church in Friendswood, Texas.

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Ermin Perisho writes to ask that we express his appreciation for Friends' prayers and financial aid during the period of the illness of his wife, Ruth. Ruth Perisho is better in every way. Ermin and Ruth Perisho, together with their daughter, Mary Emily, are at the Friends Meeting and Center in Wyandotte, Oklahoma.

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Two Oberlin college seniors have been given A.F.S.C. appointments. David Kinsey will be in charge of work camps in Israel for a two-year period. Helen Steere, also graduating in June, has been appointed assistant for one year to the director of the Paris A.F.S.C. office. Douglas Steere, Helen's father, will give the Baccalaureate address in June at Oberlin College.

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Guy Michener, Des Moines high school teacher and active member of the Friends Meeting, has been awarded a Ford Foundation fellowship for the year, beginning in September. Guy and

Louise Michener will take a 9- or 10-month study trip throughout the United States and into Mexico and Canada, living in a house trailer. Guy Michener, whose field is biology, expects to take numerous motion pictures and slides.

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Henry Cadbury, who retires from his position as Hollis Professor of Divinity at Harvard as of July 1, has accepted an invitation to teach next year at Haverford College and Pendle Hill, reports the Friends Bulletin of the Cambridge Meeting. Henry and Lydia Cadbury will leave Cambridge in September. They have taken an active part in the Friends community there since 1934.

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Florence May Smith, former missionary in Jamaica and for the last seven years at the Friends Center in Mexico, visited Jamaica during March. She had formerly served at Highgate, Seaside and Port Antonio, and revisited many of her old Friends. During her visit at Highgate, she gave a lecture on Mexico, illustrated with colored slides, and displayed Mexican hand-work and curios.

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The Spring Friends Historical Association meeting was held at Lincoln University in Pennsylvania on May 15, with Horace Mann Bond, President of Lincoln University, giving an address on "Friends and Lincoln University." In this way, the Historical Association participated in the 100th anniversary of Lincoln University, which was the first Negro school of higher learning and is now a highly respected university open to all races.

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Orange Grove and Berkeley Meetings in California (Pacific Yearly Meeting) have declined to sign the special declaration of non-disloyalty required by the state of California of religious and non-profit organizations who wish property tax exemption. The American Friends Service Committee, Southern and Northern Regional Office jointly, as reported earlier, also sent a statement to the Franchise Tax Board, explaining its inability to sign the loyalty declaration.

\* \* \* \*

Minneapolis Friends Meeting held its fourth One Day Peace Conference on May 2, with Kermit Eby of the University of Chicago as guest leader. He spoke during the morning Meeting for

Worship on "The Role of a Christian Peacemaker Today," gave an afternoon address followed by discussion on "Transition from a War to a Peace Economy," and spoke again in the evening. Watt Thomson, Minneapolis Friend and YMCA Secretary, served as moderator. L. Howard Bennett, Robert L. Gannon and John M. Jacobsen together with Kermit Eby, comprised the afternoon panel.

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The twenty-first annual Carolina Institute of International Relations is being held June 6-11 at Guilford College, North Carolina, on the theme, "Removing the Causes of Communism and War." Sponsored by the A.F.S.C., the Institute will bring such leaders as Donald Harrington of Community Church of New York; Claire Bishop, author of "France Alive"; and Joseph Murumbi, acting secretary of the Kenya Africa Union, to Guilford. Dean of the Institute is Algie I. Newlin of the college. The Institute is "open to anyone regardless of race or creed who is concerned about world affairs and the prospect of a third world war."

\* \* \* \*

Earlham College's twenty-third annual Institute of Foreign Affairs was held May 13-15, under the theme, "Organizing for Peace and Security." Elton Trueblood opened the Institute with an address on "The Spiritual Bases of a Positive Ideology." Other speakers were Livingston Merchant, Assistant Secretary of State for European Affairs; John Drier, U.S. Ambassador to the Organization of American States; Charles Allen, Director of Public Affairs, U.S. Mission to the United Nations; Nuri Eren, Director of the Turkish Information Office in the U.S.; Jean Beliard, Consul General of France in the U.S.; and Dr. Victor Andrade, Bolivian Ambassador.

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Jesse A. Stanfield, associate professor of religion and philosophy at Wilmington College, will retire September 1. He came to Wilmington in 1945, after having served as a Friends pastor in New York, Oklahoma, Rhode Island, Maryland, Virginia and Indiana, and as executive secretary of the Baltimore Yearly Meeting of Friends. He has served as presiding Clerk of Wilmington Yearly Meeting and now serves as Clerk of the local Monthly Meeting. Also retiring are Dr. O. F. Boyd, for whom the Boyd Auditorium is named.



Marguerite Mitchell, librarian since 1921; and Blanche McNemar, assistant professor of English. Hans Fabian of Syracuse, N. Y., a young German-born friend, will serve as librarian beginning September 1.

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Leonard Holvik, head of the music department at Earlham College, has been named to the summer faculty of the School of Music at Harvard. In the fall, he will study current concert and opera productions in New York on a fellowship from the Fund for the Advancement of Education. Harold M. Human, assistant professor of history at Earlham, won a Danforth fellowship to attend a summer seminar on "The Christian Foundations for College Teaching," held during June and July at the University of Southern California. He is the author of "The Era of the Oath: Northern Loyalty Tests During the Civil War and Reconstruction," which is being published this year under the auspices of the Beve-ridge Memorial Committee.

## Friendly Fellowship

LONG LAKE, MICHIGAN—The Long Lake Friends Meeting plans to hold its 75th Anniversary Celebration on August 8. Special services, music and a dinner are being planned. All interested ministers and Friends are urged to plan their vacations to take in this event, if possible.

The Long Lake Friends are continuing to make improvements on their property. Recently a new hardwood floor was laid in the main auditorium. A carpet was purchased and laid on the rostrum with a runner down the aisle. Additional landscaping is being done.

The church membership is continuing active. Attendance at worship remains good. A family night is held every three months with a potluck supper and recreation. The Men's Brotherhood is busy planning the Annual Mother-Daughter Banquet.

Joan Lautner

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AMBOY, INDIANA—The Attendance Crusade resulted in a total average of 190 for the sixteen-week period. The average for the same period last year was 170.

John Norris of the Amboy Meeting was one of thirty Seminar students at the March Youth Seminar in Washington, D. C., sponsored by the American Friends Service Committee. Olive Lamb of the Meeting attended the National Conference of the Association of Child-

hood Education at St. Paul, Minnesota.

Recent speakers have been the Rev. Howard Jenkins of Greentown, during the March Men's meeting; the Rev. Marshall Simpson of Peru, for the May Quaker Men's meeting in Wabash; Will Reagan for the March Family Night; the Rev. Seth Jackson of Sycamore, at the April Family Night; Robert Morris, our pastor, at Wabash Quarterly Meeting in March; and Errol Elliott at Quarterly Meeting also. Amboy Friends were happy and privileged to have the Lampman family with them for the entire day, March 7. Charles Lampman, our former pastor, spoke at the opening of Sunday School about his very recent trip to Jamaica. He spoke during the morning worship hour about our mission work in Africa. In the evening service, we were privileged to be among the first to see a film, taken by Charles Lampman, of the Africa Mission.

Marie Lamb

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OSKALOOSA, IOWA—The women of Iowa Yearly Meeting's Women's Missionary Union met in annual spring conference at William Penn College on April 20. Guest speaker was Errol T. Elliott. His topic for the morning session was "Friends Missions in Africa: A Half Century of Progress," while the afternoon subject was, "Building the Christian Church." Both addresses presented a clear-cut challenge to the group.

A popular feature of the day was the workshop period. Six workshops were conducted: Treasurers by Blanche A. Conover; Literature by Naomi Olsen; Peace and Social Concerns by Sabron Reynolds; Stewardship by Esther Fig-gins; Christian Service by Clara Bierman; and Youth and Children by Ruth Briggs.

Devotions were led by Celia Whitely and Freida McLeland. A special offering for Noel Palmer, a young Jamaican who is preparing for Christian service among his own people, was received during the day.

A "Bus Station" set up on the campus, and 23 reservations taken to the Whittier Conference.

A short term project to aid the College was adopted. A protest against the sale of beer on the State Fair Grounds during the Fair was unanimously approved. More than 300 women were present for the day. Versa R. Harvey, President, Luella Dillavou and Maxine Ball composed the committee in charge of planning the program of the day. The Oskaloosa Women's Missionary Society and William Penn College were co-hostesses for the day.

Versa R. Harvey

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ALBUQUERQUE, NEW MEXICO—In the February 26, 1953 issue of *The American Friend* appeared a challenging article by R. Ernest Lamb about "Opportunity at Albuquerque." On March 29 following, the Albuquerque Friends Meeting was set up as an official Monthly Meeting, with 20 charter members. The group is a part of Pueblo Quarterly Meeting in Nebraska Yearly Meeting. Since that time the membership has risen to 26, with an average of some 30 people crowding into the parsonage-church living room for Bible school and worship each Sunday morning.

For over two years the group has been handicapped by these limited quarters. In May of 1953 the Pastor, Hubert H. Nicholson, started a small building fund, looking forward to the construction of a more suitable church edifice. On December 6, 1953 the little group of 26 members broke ground at 341 Dallas N.E. for the proposed structure, with only \$1700 in the building fund and a five year loan of \$2,000 from Nebraska Yearly Meeting. On March 10th the construction had to cease until more funds can be obtained. The continuous rapid growth of Albuquerque presents a real challenge to evangelical Friends. Many who call themselves Friends move into the community each year. Growth of the new Meeting should be rapid and solid when the new structure is in condition to use. Your prayers will be greatly appreciated.

Hubert Nicholson



To the left is the newly constructed Friends Church building at Albuquerque, N.M., as yet unfinished. A number of Friends stopped to visit this new Friends group on their way to the Whittier Conferences.



## CONFERENCE OF EUROPEAN FRIENDS

(Continued from page 166)

sentatives attended from Sweden, Denmark, Holland, Norway, Switzerland, France, Ireland, Wales, Scotland and England, while, unexpectedly, two Friends were able to attend sessions on Easter Sunday. German Friends from both East and West were unable to make the journey to Stockholm, and the Conference was much the poorer.

Accounts were given of the history and development of all the Continental Yearly Meetings or groups. The main purpose of the Conference was to consider "The Life and Practice of Friends today in the Light of the Books of Discipline." Most of the groups use Parts 1 and 2 of the London Book, which has been translated into French and German. In addition French Friends have issued Queries and Advices and an attempt has been made to compress the distinguishing position of Friends on a post card which is used for outreach purposes. Netherlands Yearly Meeting has made a selection of Quaker statements and testimonies and published them in an attractive small pocket volume.

Consideration was given to the nurture and development of the devotional and spiritual life in its personal and corporal aspects; to the necessity for outreach and the growth of numbers particularly where groups are small; to the possibility of Continental Friends ultimately fashioning their own Books of Discipline; to the kinds of organization most fitting to the various circumstances of the Yearly Meetings or groups, and to the relationship of Continental Friends to the national or state churches—a question which presents a set of issues strange to the members of London Yearly Meeting. In Sweden and Denmark each citizen becomes automatically a member of the State Church and "contracting out" is a serious and difficult matter for many. It must be reported that both of the State Churches have acted generously in relation to Friends and in both countries the Quaker Groups, small as they are, are recognized as Churches.

That Quakerism has meant and is continuing to mean much to Continental Friends there can be no question. Encouraging activities can be reported from the Netherlands and from Sweden, and even little Finland has projects for publishing in Finnish suitable pamphlets in an attempt to reach like-minded folk.

A Minute of Record made by the Conference read, in part: "We have asked ourselves how we can increase in our Meetings a sensitiveness to the spiritual needs of those around us. It is neces-

sary to use language which will reach the understanding of those we seek to help, and whose help we, in our turn, sorely need. . . . Quakerism has a role to play in interpreting and crystalizing the aspirations of many who are seeking Truth. . . . We must beware lest we weaken our spiritual capacity by undertaking responsibilities and outward affairs to which we are not spiritually led; and we must, in our group life, avoid over-organization. . . . Increase in membership (although not a primary aim) is necessary in order to maintain and develop the life of our Quaker groups. . . . The principal contribution of Friends to the larger Christian Church has not been so much a new theology, as the fostering of the type of person who seeks and receives direct guidance of God in all aspects of life. . . . Friends should not be afraid to express convictions which may arouse opposition, for out of the consequent tensions, progress and new possibilities can and may arise. . . . Absence of tension often means sleep. . . . Our ministry of reconciliation will be manifested if we maintain an attitude of love, as did Jesus, to those from whom we differ."

A. Frank Ward

### CONFERENCE PHOTOS

The pictures of the Quaker Men and United Society of Friends Women Conferences at Whittier in these pages were taken by Robert Poor, a California Friend, who also supplied us with cuts without charge. We appreciate this service, and the help he has given us earlier.

## WANTED

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William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.



## BIRTHS

**BARKER**—To Francis and Joann Bliff Barker, a son, Gregory Eugene, on March 15, at Muncie, Indiana.

**BERGLAN**—To Harry Jr. and Phyllis Jean Kelsey Berglan of Amboy, Indiana, a son, Thomas Randall, on March 17.

**BURNHAM**—To Ken and Rosemary Morrow Burnham, a son, Roger Morrow, on February 24, at Philadelphia, Pa.

**CLARK**—To Vonalee and Rosalind Herman Clark, a daughter, Carol Sue, on March 23, at Peru, Indiana.

**HINSHAW**—To Frederic Moore and Elizabeth Hinshaw, a son, Thomas Moore, on April 8, at Muncie, Indiana.

**LASLEY**—To Joseph W. and Elizabeth Jane Lasley, a daughter, Ellen Rebecca, on April 30, in Reidsville, N. C.

**RICE**—To Wally and Alice Rice, a son, David Charles, on February 18, at Muncie, Indiana.

**TWEEDY**—To Kenneth and Barbara Tweedy, a son, Jeffray Lee, on April 5, at Muncie, Indiana.

## DEATHS

**COMFORT**—May Beezley Comfort, on May 7, of a heart attack at her home in Des Moines, Iowa. The daughter of William and Jane Beezley, she was born April 16, 1873, in Des Moines where she spent most of her life. She was graduated from East High School in Des Moines and was a successful teacher for a number of years. In July 1897, she was married to Oliver F. Comfort. She held places of responsibility in the Bible School, Monthly Meeting and in the Women's Missionary Society of First Friends Meeting in Des Moines, Iowa. Hers was an abundant life lived joyously and graciously in service for others. Surviving are her husband; a son, Hugh of Des Moines; a sister, Lulu Willets of Los Angeles. Funeral services were held in Des Moines with Orlando Dick, first Friends Minister, in charge.

**GRUVER**—Sylvia E. Gruver, on March 16, in Muncie, Indiana, after a year's illness. She was a member and regular attendant of the Friends Memorial Meeting, giving of her time in sewing and knitting for Friends service work. Her faith and patience continued through much suffering in her long illness and gave evidence of an unflinching trust in her Heavenly Father. Her husband, Edward Gruver, was deceased. One brother, Gerald Cummings, and one sister, Goldie Heagy, survive. Funeral services were held with Robert M. Jones in charge.

**OSBORNE**—Ruth Ellen Osborne, on May 11, in Amesbury, Massachusetts, after a most inspiring life spent almost entirely in her native town. She was born there on October 11, 1865. Her early life was influenced by the poet, John Greenleaf Whittier, who was a valued friend of her family and often visited Pond Hills where Jonathan and Maria Challis Osborne lived their lives.

A devoted nephew and niece, who survive her, are the children of her only sister. Her training as a librarian gave her scope for a wide circle of friends as she served Amesbury Public Library until the loss of eyesight before she was sixty. Her influence over young people, both in the Monthly Meeting and the town, was valued and cherished. Her sunny disposition and her Christian fortitude in the face of disappointments and trials were marked. The loss of her hospitable home by fire when she was nearly eighty occasioned her residence at Huntington Home. She was a greatly appreciated member of the family there until her home-going.

**RICE**—Addie W. Rice, on April 12, at Sabina, Ohio. She had been in failing health for some time, but was a patient at the Fayette Memorial Hospital only a few days. She was born May 1885, near Sabina Ohio, and was the daughter of William F. and Phoebe Fisher Waddle. On July 21, 1901, she was united in marriage to C. E. Rice, also of Sabina, and she and her husband observed their Golden Wedding on July 21, 1951. She was a life-long member of the Sabina Friends Meeting and was active in its service as long as health permitted. She was a great lover of nature and flowers, often taking bouquets to the Meetings for Worship. She was a charter member of the Eliza H. Thorne Missionary Society and held a Life Membership in the United Society of Friends Women. She was deeply interested in the work of Center Quarterly Meeting and in the activities of Wilmington Yearly Meeting, serving for many years and at the time of her death on the Yearly Meeting Committee of Evangelism and Outreach. She is survived by her husband, C. E. Rice, and one daughter, Lucy Rice. A son, William R. Rice, died in 1932. Funeral services were conducted at Sabina in charge of Ward Applegate, assisted by

Eugene Smith and Arthur W. Hammond. Burial was in the Sabina Cemetery.

**WARNE**—Leona Blanche Warne, on April 16, in Kokomo, Indiana, aged seventy. She was born on October 9, 1883, in Amboy, Indiana, the daughter of Dr. J. A. and Mary Annis Baldwin. She married Edmund R. Warne, now deceased. For several years she had been engaged in practical nursing. She was a member of the Union Street Friends Meeting in Kokomo. Surviving are a son, the Rev. Edmund R. Warne Jr. of Reseda, Calif.; a daughter, Leona V. Cossell of Kokomo; four grandchildren; and a brother, W. R. Baldwin of Kokomo. Services were at the Union Street Friends Church, with Norman Young officiating. Burial was in Crown Point Cemetery.

**WOOD**—Orville W. Wood, on March 18, at Bloomingdale, Indiana, aged sixty one. A rural mail carrier, he passed away suddenly while on his route. He was born in Parke county, December 15, 1892, the son of Nathan and Arthelia Lusk Wood, and was married to Leatha Church, who survives him. He was a birthright member of the Bloomingdale Friends Meeting. Survivors include the widow; two sons, Orville Jr. of Rockville and Howard of Indianapolis; and five grandchildren. He was preceded in death by a son, Hugh, who was killed in World War II. Funeral services were in charge of Lyman Cosand and Franklin Chant. Burial was in Memory Garden cemetery.

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## LOCAL MEETING DIRECTORY

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

**Albuquerque, New Mexico**—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

**Alhambra, California**—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

**Anderson, Indiana**—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Berkeley, California**—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

**Brooklyn, New York**—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**Cambridge, Massachusetts**—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

**Chicago, Illinois**—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

**Chicago, Illinois**—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

**Chicago, Illinois**—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTTERFIELD 8-3066.

**Cincinnati, Ohio**—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti.) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

**Citrus Heights, California**—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

**Denver, Colorado**—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

**Des Moines, Iowa**—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

**Des Moines, Iowa**—Friends Meeting. Unprogrammed. Worship 9 a.m. Classes 10 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

**Detroit, Michigan**—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan**—Detroit Friends Meeting, unprogrammed. Meeting for Worship 1:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

**Gainesville, Florida**—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

**Greensboro, North Carolina**—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

**Harford, Connecticut**—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Harford.

**High Point, North Carolina**—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

**Indianapolis, Indiana**—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

**Indianapolis, Indiana**—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

**Jacksonville, Florida**—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 6 p.m. at 305 W. 39th. Visiting Friends always welcome.

**Kokomo, Indiana**—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

**Long Beach, California**—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

**Los Angeles, California**—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

**Montreal, Quebec, Canada**—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

**Mooresville, Indiana**—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

**Muncie, Indiana**—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

**Newberg, Oregon**—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

**New York, N. Y.**—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

**Orlando, Florida**—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

**Pasadena, California**—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

**Phoenix, Arizona**—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

**Portland, Oregon**—First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place, Charles A. Beals, Minister, Phone Filmore 3107.

**Raleigh, North Carolina**—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

**Richmond, Virginia**—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

**Scarsdale, New York**—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera. 9 Hathaway Road, Scarsdale, New York.

**Seattle, Washington**—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

**Seattle, Washington**—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

**Shrewsbury, New Jersey**—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

**South Glens Falls, N. Y.**—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

**St. Petersburg, Florida**—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

**Tucson, Arizona**—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

**Washington, District of Columbia**—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

**Whittier, California**—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

**Whittier, California**—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

**Wichita, Kansas**—University Friends, University Ave., at Glenn Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.



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